

175
L E T T E R

From a Clergy-Man in the Country, to a Minister in the City, Concerning Ministers Intermeddling with STATE-AFFAIRS
In their Sermons and Discourse. 1689

S I R,

YOU have desired to know of me the Reasons, why I make it a scruple of Conscience to do as others on all sides have done, and still continue to do, viz. to intermeddle with matters of State in my Sermons and Discourse. I shall briefly let you know the grounds of my Scruple concerning this matter, and leaving them to your serious consideration, suggest some impartial thoughts, which perhaps may ease you of the scruples, which you have on the other hand: for which you think it either unlawful for you, or unexpedient for your Auditory, to leave intermeddling in those matters.

Let us first agree what we mean by matters of State.

As for myself, I conceive state-matters to be all manner of Councils, Designs, Endeavours and Actions, which are undertaken or prosecuted by those that manage with Power and Authority, public Affairs, relating to the outward Possessions, Rights, Freedoms, Privileges, Prerogatives, and Persons of Men, as they are Members of an outward Common-wealth or worldly Kingdom. Concerning which matters, I think it not at all lawful for me to interpose my Judgment in the Pulpit, or to intermeddle towards the People, farther than the Apostle hath commanded, *Rom. 13. ver. 1. to the 8. and 1 Tim. 2. 2. and Tit. 3. 1.* And the Reason why I conceive it not lawful so to do, are these:

First, I know no Law either of God or Man, obliging me to meddle with such Matters, by interposing my Judgment concerning them in the

the Pulpit: and if no Law either expressely commanding, or by a good inference warranting this intermeddling can be shewed, I understand not how it can be counted lawful for us so to do.

Secondly, I find a Law both of God and Man, forbidding me to judge of matters which belong not unto me, or which particularly concern other men.

The Law of God is this: Be not busy in other mens affairs, 1 Pet. 4. 15. And what have I to do to judge them that are with us? 1 Cor. 12. And who art thou that judgest another mans servant? to his own Master he standeth or falleth, Rom. 14. 4. And judge not, that ye be not judged, Mat. 7. 1. Now when I reflect upon my self in reference unto these Laws, my Conscience doth tell me, that I am not called to manage the Affairs of State, but that they belong to other men; and therefore that I ought not to be busy in them, and trouble my self about them. And if I judge the Magistrates Employment (as a Civil Magistrate) to be without the Church, I have licence to much, (for I am) no more right than St. Paul had to judge them; now he tells us, that he had nothing to do to judge them, but that the judgment of those that are without the Church, God hath reserved unto himself, 1 Cor. 5. 13. therefore it doth not appertain to me to meddle with them. But if as a Christian Magistrate, I take him to be within the Church; yet his Employment, *quatenus* a Magistrate, is not mine, nor is he therein my servant, but Christ's; and then the other Rule doth take place, Who art thou that judgest another mans servant? Now the Magistrate is undoubtedly Gods servant, Rom. 13. 4. therefore I must let him stand or fall to his own Master, in matters of outward government; which God hath intrusted him, and not me withal. And in case I do look upon him as a Brother, and his Actions or Designs as the Affairs of a private man, then still the former Rules do hold: Christ both forbid me to judge him in publick, or to lay his faults open to any, till I have dealt with him in private, and by degrees brought him to the Judicature of those who are his competent Judges, Mat. 18. 15. &c. It is not lawful therefore for me, in my private way to condemn him, whether I look upon him as a Brother, or not; and far less is it lawful to judge him in publick, and make my self an Informer against him towards the Multitude, who are not his competent Judges.

Moreover, the Law of God in the fifth Commandment is, Honour thy father and mother, that thy days may be long in the Land, which the Lord thy God giveth thee. All Divines have understood this, as well of the Respect due unto the Civil Magistrate, as to natural Parents. Now to take

take upon us to judge and censure their actions, or to blast and blame their proceedings in publick before the Multitude, directly or indirectly, is manifestly to dishonour them, and if this is unlawful in a Son to deal so with his Parents, it is also unlawful in a Subject to deal so with his Magistrates.

As for the Laws of men in this matter, I shall not need to mention any, for it is evident in all Nations, that to controul the Actions of the Civil Magistrate, and to traduce him in his proceedings, is a Crime punishable in Subjects by those that have power, and are in Authority over them, with death, imprisonment, fines or banishment, according to the nature of the fact, and as the Supreme Authority doth judge fit.

Thirdly, The nature of the Gospel whereunto I am appointed a Minister by Christ, is inconsistent with the care of those things wherewith I must intermeddle, if I should take upon me to judge of them. For the Gospel is the Testimony of Jesus, to reveal him to the World, and to invite all men from the Cares and Lusts of the World, to enter into his Kingdom and Rest; which is a Kingdom of Truth, and not of this World, whereof the Kingdoms are but lyes and restless vanities. If then I account my self appointed to this Employment by Christ, to mind the Mysteries of his Truth; and that wisdom which is of God, which none of the Princes of this World know, or of Princes of this World care for; I ought not to apply my self to intermeddle in their affairs: and as I ought not to do this, I conceive it is not lawful for me to judge of their Affairs in publick, either to commend or condemn them in the Pulpit. For Christ being intreated to employ his Authority, to cause one Brother to divide the inheritance with the other, did refuse to do it, upon this ground, because God had not appointed him a Judge, or a Divider over men in temporal matters: the Disciple is not above the Masters; and if the Master had no right to meddle in small matters between man and man, what right have I to meddle in the greatest, between State and State, or Rulers and Subjects? When Christ called one of his Disciples to follow him, and he desired leave: first to go and bury his Father, Christ bid him, let the dead bury their dead; but go thou (saith he) and preach the Kingdom of God. If then those that are called to preach the Kingdom of God, ought to free their minds from the cares which through natural Affection, and a kind of Civil Duty, so nearly concern themselves and their Kindred; how much more ought they to be disinterested in matters of State, which do not at all concern them?

The Cares of a quite contrary nature cannot be at once rightly entertained in the same mind, they are like two opposite Masters, whom none

can serve at the same time acceptably, nor at different times faithfully; therefore he that will be Christs Servant, and a faithful Souldier in his Warfare, must not be intangled in the Affairs of this Life; otherwise he will not be able to please him, who hath chosen him to be Soldier, *2 Tim. 2. 4.* Now all the Affairs of State concern only this Life, and nothing else directly and principally.

Fourthly, The intermeddling with State-matters in Sermons, is contrary to the Rule of Preaching, and to the true aim which ought to be maintained in the performance of that duty.

The Rule of Preaching is, *If any man speak, let him speak as the Oracles of God, 1 Pet. 4. 11.* We are warranted to speak nothing, (if we speak in Gods Name) but that which is undeniably his Word; nothing can beget Faith, and build up the Soul unto godliness, but the Truth of God; if we speak other matter, which the Wisdom of earthly men, or our own Imagination or passions dictate, we profane the Ordinance of God, and destroy the Faith of the Hearers. *What is the chaff to the wheat, saith the Lord?* by the Prophet *Jeremiah.* Our own words and dreams about temporal concerns, are less worth than Chaff; and the Faith of Professors cannot stand in the wisdom of Men, but in the Power of God. And because Jesus Christ is the wisdom of God, and the power of God, therefore in our preaching, we should determine to know nothing amongst our hearers, but *Jesus Christ and him crucified.*

The aim to be maintained in preaching, is to persuade God only, and not men; and not to please men, or become their servants, but Gods alone, *Gal. 1. 10.* For he that intendeth to please men, is no more the servant of Christ. Now when men set themselves to speak of State-matters in the Pulpit, their aim is either to please the Magistrates by commending them to the people, or to shew their dislike against their proceedings by reproving the same, which doth tend to make the people displeased with their Magistrates: Now whether the design be the one or the other, it is altogether unworthy of the Minister of the Gospel; and a man cannot possibly mention the affairs of State in publick, but it must be either way, and therefore he ought neither way to do it.

And whatsoever a mans aim may be in meddling thus with State-matters, as he doth no service to God in it, so he perverts the minds of the Hearers from the integrity and simplicity of the Gospel, to reflect upon and affect (with reference to worldly wisdom) the ways of a party: for all State-matters are continually carried by some Plots in the hands of one Party or other; and whosoever doth meddle with them, either to commend or discommend the proceedings, must be the ser-

servant of a party, and so forsakes the spiritual liberty and impartiality wherein he ought to stand, and whereunto he ought to bring the minds of his hearers, that they may be willing to serve all men in love, for their spiritual edification, without prejudice for Christs sake. The interest of States-Men and matters, change according to circumstances by which those that manage publick Affairs find their advantages; if the Minister of the Gospel will oblige himself to meddle with these matters, he will be constrained either to say and un-say the same things; if he follow State Principles (which is to discredit the truth of the Gospel, for when men are sway'd with carnal Considerations, they must needs make the same thing in their Preaching, yes, yes, and nay, nay, (as we have found many do of late) or if he will be inflexible and not change his note with the times, he will be engaged into occasions of strife and controversies with others for worldly matters, as oft as they change, which how inconvenient it is for a Minister of the Gospel to do, and how prejudicial it is unto his Profession, I leave you to judge.

The scandals which are given against the Gospel to those that are discerning, and perceive mens drifts in Preaching for Interests, are very hainous and hurtful to the Truth, and to the Ministry thereof to discredit it: for by this means natural men become Atheists, for thereupon they count all Religion nothing else but a cloke of Hypocrisie: these practices stagger the weak also, who are led with blind zeal, to be engaged into Faction against their Brethren, and to maintain divisions, which overthrow the Churches Peace and Unity, and thereby subtil States-men take advantages, to lay snares before unwary Ministers, who have more zeal than prudence, to entrap them, and make use of them for their own ends, and then when they have made them their hackneys, and served their turns with them, they turn them away with neglect and contempt at the journeys end; because they deserve no better.

Now I, knowing these things to be the natural consequents of Ministers intermeddling with State-matters, cannot think it lawful for me to come within the reach of these snares, and therefore must avoid the occasions thereof, and am willing to warn you of the same, whereof we see many examples before our eyes.

These are the chief heads of Reasons, which have made me abstain from that way of preaching, which some have followed, and, as I conceive, these grounds which justify my way to be unanswerable, so I never could find any solidity in those pretences which are alledged for the contrary practice.

For that which is pretended from *Ezek. 33: 17. to be 22, and 33. ver.*
 7. That Ministers are made watchmen, to give warning to the wicked,
 to warn them from their wicked way; and to the Righteous also, that
 they turn not from their Righteousness, is not otherwise to be under-
 stood but in clear cases, wherein Gods Commandment is manifestly trans-
 gressed, and to be directed immediately towards the persons themselves,
 who are transgressors, to make them sensible of the guilt and danger un-
 der which they stand. But in doubtful cases, wherein there is no clear
 word from Gods Mouth, wherein the Magistrates actions may be mis-
 interpreted; wherein he pretends to walk by a just Rule; wherein his
 secret aim and intention, by a jealousy of State, is not to be condemned
 than his Fact, and wherein he is not expressly dealt withall himself to con-
 vict his Conscience, concerning the Iniquity of his Proceedings to rectifie
 it, but it is cryed out upon before others, and censured before the mul-
 titude, who are not his competent Iudges, (which is the practice of
 those that in the Pulpits have medled and domied with State-matters)
 I say in such cases, and in such a way of proceeding, no colour can be taken
 from the Watch-Office of *Ezekiel*, to warrant it: for look upon the
 Charge which he doth receive, and the way how he is to discharge it;
 and you will see that your practice is nothing like it. The Charge is, that
 the Watch-man should bear the word at Gods mouth, and give the house
 of Israel warning from God, ver. 17. This imports an expresse Command-
 ment, and a clear transgression of the Commandment in those that are to
 be warned, and a peculiar Mission from God to give the warning. The
 way how this warning is to be given to the wicked and to the Righteous
 is by a particular Address, which the Watch-man was to make; from God
 unto themselves immediately. If the Ministers that meddle State-mat-
 ters will observe these Rules, far be it from me to condemn them; but
 if their arguing against the proceeding of those that are in places of Au-
 thority, hath nothing in it approaching unto this way, then I must be
 dispensed from following it; & I think it my duty to discover the irregulari-
 ty of it, by testifying against it. If men will make themselves, through
 State-jealousies and evil Surmises against those that manage publick Af-
 fairs, Watchmen over their Rulers, when they are divided among them-
 selves for State-interests, for the advantage of one Parry, to blast and
 discredit another, and then pretend that they discharge the Watch-office
 which is committed unto them, I shall leave them to answer it to the
 chief Shepherd of the Flock; for it becometh not me to judge another
 mans Servants, farther than by putting them in mind of the Commands
 of their Master, which are undeniably his known will.

But from the Contemplation of the Watch-mans Office over the Souls of the Flock, and their obligation to give in account thereof unto God, there is an Objection and Doubt which may be raised, thus: But what if I see my Flock like to be led away (by the example of those that are in Authority, or the instigation of those that have Power) unto wicked and unjust courses, which are destructive to the true Religion, and the safety of the State; shall I not warn them of the danger in this case? I answer, Yes, you are bound to forewarn them of the danger, which you think they are like to fall into, if the thing be evident and clearly a transgression of Gods will; I say, you are bound to forewarn as well those that by their authority and power led others out of the way, as those that are led by them. This in cases of Idolatry and Oppression, the Prophets did address themselves directly to the Rulers of the people; they shewed them the undoubted Commandment of God, and their undeniable Practice opposite unto it, and in a case which evidently doth pervert the truth of Religion, and endanger the safety of the State; the Fact it self, and the unrighteousness thereof, is to be laid open before all, from the word of God, and all are to be warned of the dangerous consequences thereof, which may be done in *Thesis*, leaving the *Hypothesis* and particular application to every mans judgments, to discharge his Conscience towards God therein; but now we have seen men that accuse those whom they would discredit before the multitude, not to meddle with the mirror in *Thesis*, but with the *Hypothesis* of their own coining, upon confuted appearances, charging Faults suspiciously, and by way of insinuation, whereupon a strict examination none were to be found. He that insists upon the *Hypothesis* of a matter, to charge some body with the guilt thereof, doth evidently shew that his aim is not so much to rectifie the fault, as to make him odious, whom he chargeth with it; but he that handleth the *Thesis* of a matter, doth it to instruct and warn all Men of their Duty, that they may look to their ways.

They that were used to preach of late at Court, for the generality calculate their Sermons for the Humour of the Prince; and lie digging for Texts in Holy Writ, on purpose to uphold some State-Interest; which, it may be certainly alleged, the *Sacred Author* never had so much as in his thoughts; and all this merely for Church-Preferment. And such a one was that Parson, who to please the Humour of the Times, undertaking to prove the excellency of Monarchy, took his Text out of *Judges 17 verse 6*. *In those days there was no King in Israel*. And by this means they make themselves ridiculous: For there is alwayes such an unlucky Fate attenda that sort of People which are called *Buse-bodies*, and

Meddlers with other Concerns than their own, that they are despicable even in common Conversation, much more in the Pulpit.

There is another pretence taken to colour this practice, from the Commandments, which the Apostle doth give to *Timothy* and *Titus*: *Them that sin, rebuke before all*, 1 Tim. 5. 20. *Be instant in season, out of season, reprove, rebuke, exhort, &c.* 2 Tim. 4. 2. And *Rebuke them sharply, &c.* Titus 1, 13. And such-like.

But I conceive, that all these Directions are given to Pastors, only in reference to those that are immediately under the Pastoral Charge in clear Cases, wherein they are to deal with the Parties themselves immediately: it is therefore a great mistake, to apply them unto other persons who are not under their Pastoral charge, and in cases which are Mysteries of State, and not obvious to the cognizance of every one, and which are handled, not before the parties themselves, but before others who are not capable to judge thereof, as the common people are. If we look to that which Christ did in this way of reproof towards the Scribes and Pharisees, Mat. 23. We shall see how these reproofs ought to be managed. First, it may be observed, that Christ came not to this sharpness with them till towards the latter end of his Ministry, after that he had in all probability dealt many times with them in a milder way, to make them sensible of their Duty: For it is said of him, that he did not break the bruised Reed, nor quench the smoking Flax, that he did not strike nor caused his voice to be heard in the streets, Mat. 12. 19, 20. whence we must conclude, that he never at first dealt with any man sharply, but gently alwayes, but when he found these Scribes and Pharisees incorrigible, then lest the people might be seduced by their practices, he doth give them a necessary warning, to preserve them from being perverted by the example of their Leaders, and reprove the open faults of their Leaders, in clear Cases convincingly before them. Secondly, he doth it in such a way which is without all exception. For he doth not intend to discredit them in their places, or blast their Authority towards the people, but establisheth it, commanding the People to hearken to them as they sit in *Moses seat*, ver. 2, 3. then he reproves them not behind their back to the People, but to their faces in the presence of the people. And lastly, he insists upon particular matters of Fact, which were undeniable, wherein he not only discovers their Hypocrisie, to convince them of it, but shews them the Duty which ought to be done; and warns them of the Judgment which is to come upon them if they neglect it. Now if the Ministers that meddle with State affairs in the Pulpit would observe this way and method, their practice would be free from

from all exceptions; for if they can deal with those that manage publick Affairs, to rectifie that which they find opposit to Christianity, and amiss in them, first, by way of Counsel in private, and if afterward finding that private Admonitions profit not, but that they persevere in a course of State-hypocricie, to endanger the salvation of others, whom they may seduce by their example from the sincerity of the Holy profession: if (I say) in such a case without prejudice to their just Authority, they can deal roundly & openly with them, to convince them of the perverseness of their way, and to reclaim them from the errors thereof, this would not only be warrantable, but commendable: but how far this is intended by any, I leave to you to judge; and to the conscience of those that handle State-matters in their Sermons, to determine between God and themselves.

As for that which some say, that Men must not be luke-warm Neutralists, but zealous in the Cause of God, and for the Publick good: I answer it is so; but we must also take heed, that we mistake not the Cause of God, and that we make not our own partial Aims and private interests, that which we call God's Cause: let God's Cause be stated as it relates to the Gospel of Christ, let it be handled in *Thesi & Antithesi*, as it reflects upon the Conscience of all Men by the manifestation of the Truth; and let no personal Reproaches, Insinuations, Reflexions, and particular Worldly matters, to asperse any body, be mixed with it; and let it be held forth with all Spiritual Fervency from the Word; and let it be recommended to Gods Blessing upon the hearts of the Hearers; but let us not call our own contrivements Gods Cause, nor humane Passions raised upon Jealousies or Discontents, Zeal. Do we not see evidently, that no party doth count any thing a publick good, but that which is for its own way: and that all its Zeal and Strength is spent, not so much to advance the interest, as to set up itself over the adverse party, & to cast down every thing which is not for its own interest: This is evidently all the Zeal of these times, viz. to strive for power over others; & then to act by meer will according to power, against all that are found or suspected to be opposites. And if not to be active in this way of partiality, or put up for the interest of one against another, to have the Rule, be counted to be a luke-warm Neutralist, I shall confess my self to be one of these, and yet I hope I shall never be found a Neutralist before God in his Cause, nor luke-warm toward the Way of Truth and Peace, which is without Partiality and without Hypocricie.

And as it ill becomes the Ministry to talk like Politicians and States-men in their Pulpits, so is it a thing altogether as undecent, to see so many Preachers of the Gospel haunting and crowding the Parliament Lobbies, and Anti-Chambers of publick Lay Assemblies, whispering here, and buzzing there, and as busie as Bees. As if the publick Affairs of the Nation could not be mannaged, without their having an Oar in the Boat. And yet no Rational Man can give any good Reason, why those Ecclesiasticks should be so busie and active in such places as those, unless it be to side with, or make Parties, and to bespeak Friends for the carrying on such an Interest; which how ill it becomes them, they themselves well know, only they follow the *Deteriora*. It would be a piece of Ill Manners, for them to believe that the Lords and Gentlemen now convened together, will not be as careful of the Protestant Religion, as they can be: nor can they be thought to want their Directions. But if they hover and brood over their own worldly Interests and Advantages, 'tis an unseasonable Piece of double diligence; as if they could not confide in the wisdom of those Persons, whom the Nation hath made choice of in this Exigence of Affairs, without their Intermeddling and Disturbing their Debates.

The Clergy of England cannot but be deeply sensible, how wide a Gash the Protestant Religion lately received in this Kingdom, and how that both Houses of Parliament are now met to soader up the Wound: what will the world then think, when they shall be the first that give the Interruption to so good a work? The Church of England-men had most reason of all others; to be sensible of the Invasions made upon their Priviledges and Properties, by their being turned out of their Collidges, while Popery began to sit triumphant in the very UNIVERSITIES of the Nation: and they themselves commanded to read a Declaration, to the Violation of their Consciences. And is it fair for them to be the first that Quarrel, who are the first who receive the Benefit of the Application? Or are they willing to undergo the same Severities again, till at length they are Outed out of All?

The Clergy have the greatest Advantage in this particular, that if they happen to be disgusted at any thing, they presently get up into their Pulpits, and in a State-Sermon ring the Bells backward, and then their party come in. But at such an unseasonable time as this, when Ireland lies a bleeding, when there was never more need of Union, when the last Efforts of a struggling Enemy require our utmost Opposition, it looks as if they had no sense of the Danger: that they from whom it was least expected, should be the first Obstructors of all that is offered, to secure both
them

them and us : or at least, that Popery and Slavery are no such formidable things to some, who are now under another Profession, as it is and ever will be to such Protestants as are endued with a perfect love of truth. Certain it is, that the Gentlemen of the Church of England are not so bigotted to their *Passive-Obedience*, but that they can lay it aside, in a concern that touches their own Copyhold, as they did by their Refusal to read the *Declaration for Liberty of Conscience* : which makes it the less consistent with any Reason, why they should be so squeamish in the *Grand Affair* of the Kingdom. For where the Religion of a Nation lies at stake, it will be transmitted to Posterity as a very unkind Contention, to trouble the Progress of National Settlement with Disputes about the significations of Words. Good Authority has laid this down for a Maxim, *That Princes for the time that they begin to break the Laws, and those ancient Manners and Customs, under which the People have been long govern'd, begin to lose their Sovereignty.*

Strada Speaking of the Revolt of the Low Countries from the King of Spain, It is not to be questioned, says he, but that same Liberty, to which the People has been for a long time accustomed, if there be any Attempt to alter or diminish it, occasions fatal Commotions. And Sir Thomas Smith tells us, That it is the Parliament which gives Form of Succession to the Crown. Besides that the words of Henry the fourth, King of France, in *Thuanus*, were these : *Legis non Regis esse de regni Successione decernere.*

These therefore being the Maxims of Secular Politicks, conformable to the Laws and Statutes of the Land, and the Concessions of great Princes themselves, and such things wherein the Clergy have nothing to do to meddle, it is so much the more to be wondered at, that any Contest among them should be set on foot, to interrupt the intended Provisions for the future Security of the Nation.

True it is, that it was a general Refreshment, and universally revived the drooping Spirits of the Nation, to see the constant firmness of the Church of England Gentlemen, in their Refusal to read the King's Declaration, and their steadfast adhering to the Archbishop of Canterbury, and the rest of those worthy Suffragans, who led them the way, and confirmed them by their noble example. Never were persons in their eminent station, so generally bewayld upon their Commitment, nor ever caressed with louder Acclamations, or a more universal Joy for their Acquittal. Story will immortalize the Glory of that Action to all posterity. For indeed they may

may be said to have given the first Check to the Insulking Power of Popery at *White hall*.

Of these Honours it cannot be said, but that the rest of the Ministry that mov'd in a lower Orb, had gain'd a great share; and it was hoped that they would have continu'd under the same Conduct that inspir'd them with their first Resolutions. But it was not without the sorrow and perplexity of many, to observe that Harmony of Temper, and Agreement of Resolution, tending so much to the Good of the Nation, disturb'd by the moody discontent of some men that seem'd to study more the Interest of the Common Enemy, than the Publick Welfare. There is no question to be made, but that the Enemies of our Religion and Liberties, would be the most joyful People in the world, to see that there were among our selves any People so much their kind Friends, as to kindle Division among those VVorthy Patriots, who are now consulting the Settlement of the Nation, upon the lasting Foundations of Peace and Safety. But it would ill become those who have shed hitherto so much to the satisfaction of the Kingdom, to be the first that should save our Enemies the labour, and blow up those Flames that should put us into new Conflagrations, and disturb that Great work, which is now carrying on to Restore this Nation to its antient Luster and Grandeur. All men know that Relapses are worse than the Diseases themselves. But for those that should be the *Samaritans* that should pour Balsam into our wounds, to sell the mending Scars with new Corrosives, is so far from favouring of Christianity, that Morality would be ashamed of it. Besides, that it would be a Presumption in acting as it were against Heaven, by going about to disturb what Providence has hitherto so fairly brought about; which certainly could never happen from the Ministry, if they were kept within the bounds of their Function, and not deviate from the Precepts of their Lord and Master.

Edinburgh, Re-Printed in the Year, 1689.



Handwritten notes in cursive script, likely a library or collection mark, including the word 'LIBRARY' and various initials and dates.

